MINUTES

ALABAMA BAPTIST HISTORICAL SOCIETY

FORTY-NINTH ANNUAL SESSION

—OF THE—

NORTH RIVER BAPTIST

ASSOCIATION

—HELD WITH—

NEW PROSPECT CHURCH,

WALKER CO., ALA., FROM THE

22nd to the 24th of Sept., 1883.

OFFICERS:

DAVID MANASCO, Moderator, J. W. ROGERS, Clerk.

The next session will be held with Bethabara Church, 16 miles east of Fayette C. H., commencing on Thursday before the fourth Sabbath in September, 1884.

FAYETTE C. H., ALA:
Printed by R. J. Smith, "Journal" News and Job Office.

MINUTES.

NEW PROSPECT CHURCH, WALKER COUNTY, ALABAMA,
Saturday, September 22nd, 1883.

1. The North River Baptist Association met, pursuant to adjournment, on Saturday, Sept. 22nd, 1883, for the purpose of holding its 49th Annual Session. At 11 o'clock, a. m., the Introductory Sermon was preached by Elder J. E. Cox, from Numbers 13:30—"Let us go up at once, and possess it; for we are all able to overcome it."

2. On motion, the Association adjourned till 1:30 p. m., after which, it was called to order by Rev. D. Manasco, the former Moderator, and prayer was offered by Elder H. A. Key.

3. The names of the Churches were called, and the letters were laid on the table. Brethren J. E. Cox, and S. Lacy, were appointed to read.

A list of the Churches, with the names of the delegates from each.—Names of Ordained Ministers written in SMALL CAPITALS. Names of Licentiates in *italics*. Absentees marked thus (*).

Jasper—J. E. COX, WILLIAM RANDOLPH, S. Lacy.
Liberty Grove—C. M. D. Wilson, L. K. Smith, J. M. Siles.
Mt. Olive—M. D. L. Sanders, J. J. Mathis,* D. W. Berton.
Mt. Carmel—W. G. Davis, J. W. Hyche, J. C. Hyche.
Mt. Zion—N. J. Patton,* N. Thacker, James Patton.*
Union—W P. SMITH, A. Posey,* S. Tyler.*
Samaria—L. WILLIAMS, D. H. Clifton, R. H. Smith, T. L. Gabbert.
Bethany—John King,* Peter Burton, J. F. Sturgis, J. T. Brakefield.
Newhope—*J. W. Tipper*, J. W. Bagwell,* W. J. Christian.*
Lebanon—*A. Kilgore*,* W. P. Earnest,* R. M. Earnest.
Pleasant Grove, Fayette Co.—R. COLBURN, J H Kitchens, A J. Campbell.
Pleasant Grove—D. MANASCO, W F Sides,* J. T. Rutledge, J. S. Steedman. R. Davis,* W. T. Rutledge, W. H. McLane, A H Brown.
Mt. Joy—H. G. Amerson, R. A. Baker, B. M. Kimbrell.*
Providence—J. R. SARTIN, William Cobb,* Sen., William Cobb,* Jr., James S. Watts, Samuel Walton.
Macedonia—J. L. GILDER, T. C. Omary, E. D. Kelley,* Daniel Mason,* B. D. Kelley.* W. J. Dozier.*
Zion—R. N. Waldrop,* Isaac Gergamus,* John T. Busbee.
Bethabara—J. W. STEWART, J. W. ROGERS, N. H. Harbin.
Friendship—E. H. Tuggle, William Hyche.*
Bethlehem—L. B. HARBIN, James F. McDuff, J. C. Baker.*
Antioch—R. L. Jones, J. B. Sherer, Willis Jackson.
Pleasant Spring—J. P. Busby, A. B. Sanford,* L. J. Sanford.*
Hopewell—A. WHITE,* G. N. Miller, Owen Franklin.
Frewill—J. J. Butler, L. P. Vandiver,* J. Parker.*
New River—A. A. SMITH, Steven Woodward,* J. D. Sherer,* W. J. Killingsworth.
Pleasant Field—J L Leonard,* David J Cobb,* B F Sides.*
New Prospect—S A SMITH, D A Brakefield, W H Redmill.
Hepziba—A E Umphris,* J W King,* J H Smith.*

4. The Association was then permanently organized by electing Rev. David Manasco, Moderator: Rev. J. W. Rogers, Clerk: Rev. J. E. Cox, Corresponding Secretary

5. Petitionary letters from churches wishing admittance into our body, were called for, when we received letters and delegates from the following churches: Spring Hill—A. G. Lawson,* J. H. Freeman.* Bethel—James Willeut, O. G. Kilgore,* George G. Davis;* which churches were received into fellowship, and assigned to their proper Districts.

6. Invited regular Ordained Ministers to seats with us; when came forward several Ministers, and the right hand was extended to them by the Moderator.

7. The following committees were then appointed, viz: 1. Arrangements—W P Smith, S A Smith, J L Gilder, H A Key, M D L Sanders. 2. Documents—J W Stewart, Wm Randolph, L Williams, J E Cox, L B Harbin. 3. Finance—H G Amerson, C M D Wilson, N H Harbin. 4. Religious Exercises—Samuel Walton, J F McDuff, and the Deacons of New Prospect church. 5. Nominations—J F McDuff, R H Smith, J P Mooney. 6. Vocal Music—W J Killingsworth, R A Baker, H G Amerson, T L Gabbert, J C Hyche. 7. Education—J W Stewart, E Brown, W J Rutledge. 8. Colportage—L Williams, J S Steedman, J C Hyche. 9. Indigent Ministers—J S Steedman, J F McDuff, Owen Franklin, T L Gabbert, H G Amerson.

8. Received correspondence from the Tuscaloosa Association; brethren J B Eddins and W P Amerson, with letter and minutes.

9. Returned correspondence. To the Tuscaloosa—L B Harbin, J W Stewart, J E Cox, Wm Randolph, A A Smith, W J Killingsworth, J L Gilder, D Manasco. Canaan—L B Harbin, John Butler, G N Miller, R H Smith, R A Baker, H G Amerson, W J Copeland. Clear Creek—S A Smith, L Williams, R H Smith, W P Smith. New River—A A Smith, J E Cox, J L Gilder, R Colburn. Mud Creek—J C Hyche, A White, H A Key.

10. Adjourned until 9 o'clock Monday morning. Prayer by Rev L. B. Harbin.

J. W. Rogers. Clerk.

Sabbath.—Prayer meeting at 9 o'clock was conducted by Rev. L. B. Harbin. The Missionary Sermon was delivered by Rev. J. W. Rogers, from Mark 16:15, 16—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." The congregation was large and attentive, and the sermon impressive. Owing to a rain, a public collection was not taken up, but it was announced that collections would be taken up at the several places of worship at night, which amounted to $22.05.

Monday, Sept. 24th, 8 o'clock, a. m. The Association met, and was opened with prayer by J. R. Sartin.

11. Called for report of committee on arrangements; and the Chairman of said committee failing to come forward with his report, it was ordered by the Body, that we take up the order of business as laid down in last year's minutes, viz:

1. Read the Constitution, Articles of Faith, and Rules of Decorum.
2. Call for Correspondence.
3. Call for report of District Meetings.
4. Call for report on Documents.
5. Call for Treasurer's Report.
6. Appoint a Treasurer.
7. Call for report on Nominations.
8. Call for report on Circular Letter.
9. Call for report on Finance.
10. Call for report on Missions.
11. Appoint a committee on Missions.
12. Call for report on Sabbath Schools.
13. Call for report on Vocal Music.
14. Call for report on Deceased Ministers.
15. Call for report on Temperance.
16. Call for reading of Corresponding Letters.
17. Call for general Business.
18. Call the roll, read and correct the Minutes.

12. Read the Constitution, Article of Faith, and Rules of Decorum of the Association.

13. Received correspondence: From New River Association—Rev. J B Huckabee, and brother William Shirley, but no letter or minutes.

14. Called for and received the report of the first District, viz: The next session of the first District will be held with Pleasant Grove Church, Fayette county, Alabama, commencing on Friday before the first Sabbath in September, 1884; Rev J W Stewart to preach the Introductory Sermon; Rev A A Smith, alternate; Rev L B Harbin to preach at 11 o'clock on Sabbath; Rev J L Gilder, alternate. Questions for Discussion: 1. Ought Churches to prohibit the use of ardent spirits, among their members, as a beverage? Essay from Rev J W Stewart. 2. Is there any distinction made in the New Testament, between Tithe paying, and Alms giving?—3. What is meant is meant by the circumcision of Christ? as recorded in the 2nd chapter and 11th verse of Collossians. 4. How can we best create and maintain an interest in Sabbath School work among our churches? The next session of the North River Association will be held with Bethabara Church. L B Harbin, Moderator; J W Rogers, Clerk.

15. Received the report of the 2nd District, viz: The next session of the second District will be held with Hepziba Church, commencing on Saturday before the second Sabbath in September, 1884; W P Smith to preach the introductory Sermon; Wm Randolph, alternate; S A Smith to preach on Sabbath; L Williams, alternate. Wm Randolph, Moderator; C M D Wilson, Clerk.

16. Received the report of the committee on Documents, as follows:—We, your committee on Documents, beg leave to report that we have examined, carefully, the Documents from the churches of our Union, and find nothing that should specially claim the attention of the Body.

J. W. Stewart, Chairman.

17. Received the Treasurer's report, as follows: Received from Finance committee, for Minute fund, $36.25; for Associational fund, $30.70; total, $66.95. Paid to corresponding messengers, $15.65; paid Mont I Burton for printing 700 copies of Minutes, $15.00; paid for wrapping paper, 10c.; paid for mailing Minutes, 84c.; Clerk's fee, $15.00; total, $46.59; balance in the Treasury, $20.36. J. W. Rogers, Treasurer.

18. The report of the committee on Nominations was received, as follows: Your committee on Nominations would recommend that Rev. W P Smith preach the Introductory Sermon at our next annual session of this Association; Rev H A Key, alternate; Rev J W Stewart to preach on Sabbath at 11 o'clock, on Missions; Rev L B Harbin, alternate; brother Wm B Appling to write the Circular Lette . We appoint delegates to the State Convention as follows: Elders L B Harbin, J L Gilder, J W Stewart, R Sartin, J W Roberts, S A Smith, L Williams, D Manasco, J E Cox, A A Smith; alternates, Wm Randolph, W P Smith, H A Key, and brethren J F McDuff, R A Baker, J S Steedman, W T Rutledge, Edward H Tuggle.

J. F. McDuff, Chairman.

19. Received and adopted the report of the committee on Circular Letter, as follows: We, your committee on Circular Letter, respectfully submit to your Body, that we have carefully examined the same, and would recommend its adoption and publication in our minutes.

W. J. Killingsworth, Chairman.

20. The Regular order of Business was suspended, to receive report of the committee on Sabbath Schools: Report—We congratulate the churches of the Association, that have organized Sunday Schools. We find that some of the churches do not report Sunday Schools We would commend this work as one demanding the interest of every Christian, and not only an impulsive interest, but a continued persevering interest through the whole year. We commend this work as one pertaining directly to the morality, and prosperity of the church. The church cannot afford to ignore, as a church, this work which is peculiarly its own. The

church must take the lead, and the school follow. Every school should seek to teach the whole gospel truth and nothing short of the whole truth, as we find it in God's word. The Bible is an inexhaustible mine, the deeper we go, the richer we find the vein. And to aid in the performance of this duty we commend the use of Standard Baptist literature in the schools. The Sunday School is a church at work. It furnishes occupation and opportunity to all. Through it the world should be enlightened with a Bible education. We find that the greatest difficulty is that the majority of church members hold aloof from Sunday Schools; whereas it should be peculiarly the work of the church, and we hope to see the churches taking hold of this work as cordially and energetically as of any other department of its work. We further recommend that there be a Sunday School Convention organized in the bounds of this Association, for the purpose of aiding in the advancement of this *great* work. R. H. Smith, Chairman.

21. The regular order of business was suspended for the purpose of discussing the propriety of having preaching at 11 o'clock; it was decided that it was right and proper to have preaching, and W P Smith and H A Key were appointed to preach.

22. Received report of committee on Finance, as follows: We, your committee on Finance beg leave to report the following as the result of our labors—Collected as Minute fund, $38.70; Associational fund, $29.20; total amount, $67.90. H. G. Amerson, Chairman.

23. We, your Executive committee, beg leave to report that we have received Mission funds as follows: Bethabara church, domestic mission, $12.00; New Hope, $8.40; Mt. Zion, $4 00; general collection, $22.05; Samaria, foreign, $4.00; foreign on hand, $7.19; Samaria, home, $3.00; Samaria, state mission, $3.00; State mission on hand, $4.75;. We have employed Rev. L. Williams to labor in our destitute bounds, and have paid him out of the domestic mission fund $20.00. We have also paid to Rev. L. B. Harbin, for labor done in our destitute bounds, out of the domestic mission fund, $55.00. J S. Steedman, Chairman.

24. Received report of Rev L. B. Harbin, as missionary: Miles traveled, 1248; discourses delivered, 105; professions witnessed, 48; baptized, 22; churches organized, 1; months engaged, 3; received for labor, $55.00.

L. B. Harbin.

25. Received report of Rev. L. Williams, as missionary: Traveled 206 miles; preached 42 sermons; baptized 21; labored 30 days; received $22.00. L. Williams.

State mission was represented by J. W. Rogers, home mission by David Manasco, foreign mission by J. E. Cox.

26. A motion prevailed to adjourn 40 minutes; after which the body reassembled, by singing hymn, "Must Jesus bear the cross alone," &c.

27. The various missions, State, home and foreign, were warmly discussed by J. B. Eddins, Rev's J. B. Huckabee, L. B. Harbin and J. W. Stewart, after which a collection was taken up for foreign missions, amounting to $26.10.

28. Appointed executive committee: J. S. Steedman, R. H. Smith, J. F. McDuff, James Rutledge, Samuel Snoddy.

29. Appointed J. W. Rogers, Treasurer.

30. Called for report on Temperance, which was adopted as follows:—We, your committee on Temperance, are profoundly impressed with the importance of this subject. We have been studying and lecturing on it for two years, and find our plans have failed. Owing to the amount of alcoholic liquors that have been and will be brought into our midst, along the line of the Georgia Pacific Railroad, and other liquor shops in the country, we recommend that the North River Association take immediate action to suppress the evil. As all other plans have failed, we recommend that the North River Association advocate prohibition, and enlist Christians of other denominations in the work; for we look out upon the Lord's hosts and upon the fields of our Association, already white unto

harvest, and see the monster, Intemperance, still stalking in our midst with giant strides, stilted on the strong prop of the ballot and bearing on his broad and fiendish breast-plate the inscription of legal authority. We are made to cry out to our brethren in the language of Isreal's great lawgiver, when the hosts were bowing around the golden calf, "Who is on the Lord's side let him stand forth." Ye Baptists of the North River Association, like the sons of Levi, rise up and gird on every man his sword; and enter in, and stay every man his neighbor, and every man his brother, and save your churches and your children. Like Pilate when he found no fault in the just man Jesus, stepped forth and washed his hands and said, "See ye to it." Our State Legislature, finding no fault in the strong cry over the State for prohibition, washed its hands and says to our people, "See ye to it." And as the Jews, blinded to their best, yea to their eternal interest, gather around and cry out, "Release unto us Barabbas, and away with Jesus: crucify him, crucify him.' So Christian men, Baptists, forgetful of the best interests of humanity—prosperity, virtue and religion—rally around the ballot-box and say, "Release unto us whiskey, and away with our children and the churches: crucify them, crucify them!" Now, ye men of Christ, ye Baptists of the North River Association, and Christians, ye who profess to believe the words of Him who says, "Right exalteth a nation, but sin is a reproach to any people;" who says, "As ye would that men should do to you, do ye even so to them;" who hath said, "Thou shalt love thy neighbor as thy self;" who hath said, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God;" we call upon you as the light of the world, as the salt of the earth, to rise up with united strength and voice, rise up in the name of Christ and truth, and for the sake of your children, and for God's sake, rise up and crush out this hideous monster from your homes, from your churches and from the earth, and God will receive you and be your God, and you shall be his people.

Submitted, J. S. Watts, Chairman.

31. Read and adopted the corresponding letters, to the several Associations.

32. Called for and adopted the report of committee on Indigent Ministers: We, your committee on Indigent Ministers, beg leave to report that so far as our knowledge extends we have but one in our Association, and that one should claim our immediate attention; and that is our well beloved brother L. B. Harbin, who has spent his life in building up the North River Association. We therefore recommend that immediate steps be taken to relieve him of all secular labor, that he may devote the remainder of his time in the ministry of the word, where and when he pleases. And that we ask this body to suspend the regular order of business and take up a collection for his benefit to-day; and we recommend that each delegate, when he goes home, bring this matter before his church, and press upon them the importance of raising funds for this purpose.

Respectfully submitted, J. F. McDuff, Chairman.

33. A collection was then taken up for Bro. Harbin, amounting to $12.05 cash, and $40.00 pledges.

34. Resolved 1, That the time of meeting of this Association be changed from Saturday to Thursday before the 4th Sabbath in Sept., 1884.

35. Resolved 2, That we recognize in the State Mission Board an efficient organization for the prosecution of the work of religion, and that we will co-operate with it in our work during the next associational year.

36. Resolved 3, That the Clerk's fee be paid from the minute fund, instead of from the Associational fund.

37. Resolved 4, That this Association have for the next session a committee on programme, whose duty it shall be to arrange a programme and have it published in the "Alabama Baptist."

38. Appointed a committee to arrange programme, viz: R. H. Smith, W. B. Appling and William Randolph.

39. Appointed a committee on Sabbath Schools, viz: R. H. Smith, J. S. Steedman, W. B. Appling, H. G. Amerson and J. W. Tipper.

40. Appointed a committee on Temperance, viz: J. W. Stewart, J. S. Watts and J. F. McDuff.

41. Besolved, 5, That the Associational fund be divided among the corresponding messengers, according to the number of days each has spent in correspondence.

42. Resolved 6, That the Clerk superintend the printing of 700 copies of our minutes, paying for the printing of them out of the minute fund and that he have $15.00 for his services.

43. Resolved 7, That this Association tender her thanks to the members of New Prospect church, the surrounding neighborhood, and the citizens of Jasper, for their kind entertainment during this session of the Association.

44. It was moved in order to read and correct the minutes, and mark absentees.

45. On motion, adjourned to meet with Bethabara Church on Thursday before the 4th Sabbath in September, 1884. Prayer by Rev. S. A. Smith.

D. Manasco, Moderator.

J. W. Rogers, Clerk.

Baptist Declaration of Faith.

1. On the Scriptures.—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, Salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is and shall remain to the end of the world, the true center of Christian Union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

Of the True God.—That there is one true and living God, whose name is Jehovah, the Maker and supreme Ruler of Heaven and Earth, inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinction of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. Of the Fall of Man.—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint but by choice; being by nature utterly void of that holiness, required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.

4. Of the Way of Salvation.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death being arisen from the dead, He is enthroned in Heaven, and uniting in this wonderful person the tenderest sympathies with divine perfection, is every way qualified to be a suitable, a compassionate, and all sufficient Savior.

5. Of Justification.—That the great Gospel Blessing, which Christ of his fulness bestows on such as believe in Him, is justification; that justication consists in the pardon of sin and the promise of eternal life, on priciples of righteousness, that it is not bestowed in consideration of any works of righteousness which we have done, but solely through its own redemption and righteousness, that it brings us into a

state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. Of the Freeness of Salvation.—Th t the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will submit him to an aggravated condemnation.

7. Of Grace in Regeneration.—That in order to be saved, we must be regenerated and born again; that regeneration consists in giving a holy disposition to the mind and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel, and that its proper evidence is our voluntary obedience found in the holy fruit which we bring forth to the glory of God.

8. Of God's Purpose of Grace.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the moral agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable, that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God; and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. Of the Perseverance of Saints.—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

10. Harmony of the Law and Gospel.—That the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good; and the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of His visible Church.

11. Of a Gospel Church.—That a visible Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinance of Christ; governed by His laws and exercising the gifts, rights and privileges invested in them by His word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

12. Of Baptism and the Lord's Supper.—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit; to show forth in solemn and beautiful emblem, our faith in a crucified, buried and risen Savior; that it is prerequisite to the privileges of a church relation, and the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

13. Of the Christian Sabbath.—That the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreation by the devout observance of all the means of grace both private and public, and by preparation for the rest which remaineth for the people of God.

14. Of Civil Government.—That civil government is of divine appointment, for the interest and good of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things

opposed to the will of the Lord Jesus Christ, who is the only Lord of conscience, and the Prince of the kings of the earth.

15. Of the Righteous and Wicked.—That there is a radical and essential difference between the righteous and the wicked; that such as only through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse, and this distinction holds among men both in and after death.

16. Of the World to Come —That the end of this world is approaching and that at the last day Christ will descend from Heaven and raise the dead from the grave to final retribution; that a separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

Constitution of North River Baptist Association.

We, the Baptist Churches of Jesus Christ, are desirous of a reciprocal Union, we therefore propose to maintain the order and rules of the Association, according to the following plan:

We believe that the Churches of Christ are mutually independent of each other, and that the congregational form of church government should be inviolably preserved, yet being convinced of the utility of friendly intercourse and pious councils on the principles of reciprocal advantage and Christian love, we hold it to be the duty of the Churches to pay respect on these principles to the advice of the Association.

1st. The Association shall be composed of members chosen by the different Churches in our Union, who, on producing letters from their respective churches certifying their appointment shall be entitled to seats, the letters so produced shall express the condition of their churches respectively, viz: The number in fellowship, the number received by Baptism, by restoration, dismissed, excommunicated and dead since the last Association, which letters shall be read and the Delegates names enrolled.

2d. The members thus chosen and convened, shall be known by the name of North River Baptist Association.

3rd. We declare ourselves a Missionary body on the following plan: The Association may appoint an Executive Committee, whose duty it shall be to employ a Misionary or Missionaries to travel and preach the Gospel to the destitute in her bounds, and to enlarge their field of labor if necessary, and furthermore, it shall be the duty of said committee to appoint a Treasurer to take charge of all the money paid over by the several Churches for the support of the Mission; also said Treasurer shall make a correct report at each and every annual session of this body, of all money received, expenditures, and the surplus on hand, if any, which report shall be affixed to the minutes of the Association.

4th. The Association thus formed, shall choose by ballot, a Moderator and Clerk, who shall serve one year.

5th. This body shall have no coercive power to lord it over God's heritage, or to infringe on any of the internal privileges or rights of the Churches in our union, but shall only be considered an advisory council in all matters respecting their internal concerns.

6th. To give the Churches the best advice she can in all matters of difficulty, and if the union should be broken between any of the sister Churches, to inquire into the cause of the breach and use her best endeavors to remove the difficulty, but if the breach cannot be repaired, to withdraw from any Church or Churches which they may look upon to be unsound in principle or immoral in practice until the same be reclaimed.

7th. To take up no case of any Church in our union, without the consent of a majority of the Church.

8th. Newly constituted or dismissed Churches may be received into our union by their representatives as before stated, and the Moderator shall signify the same by giving the right hand of fellowship.

9th. The Association when convened shall be governed by such rules as she may adopt. She may adjourn from day to day until she shall have finished all the business that may be brought before her.

10th. Every Church numbering fifty members, or less, shall be entitled to three Delegates, and for every twenty-five members over fifty, one Delegate.

11th. To have the Minutes of the Association read and altered, if necessary, and signed by the Moderator and Clerk before the Association rises, and have them printed if she think proper.

12th. The Association shall in all cases be governed by a majority of the members.

13th. Voting shall be confined exclusively to the body in all acts respecting their internal concerns

14th. To amend the plan or form of government at any time when a majority of the union shall deem it necessary.

Rules of Decorum.

1st. The Association shall be opened and closed with prayer.

2d. But one person shall speak at a time, and he shall rise to his feet and address the Moderator.

3rd. No member shall be interrupted while speaking unless he depart from the question, or use words of personal reflection.

4th. Every motion made and seconded shall come under the consideration of the Association, except withdrawn by him who made it.

5th. Every case taken up by the Association shall be decided or withdrawn before another is offered.

6th. When any question is taken up by the Association, after allowing time for debate, the Moderator shall take the question by yeas and nays, or otherwise; and the decision thus made shall be announced by the Moderator immediately.

7th. No person shall depart from the service of the Association without leave of the Moderator.

8th. No person shall speak more than twice on the same subject without leave obtained.

9th. The appellation of brother shall be used in our address one to another.

10th. The Moderator shall be entitled to the same privilege as any other member, provided he appoints some other member to his seat while speaking or otherwise, but shall not vote unless the Association be equally divided.

11th. Any member violating the above rules may be reproved as the Association may think proper, only on the day the offence shall have occurred.

Circular Letter.

The Cause of Missions and How to Support It.—This subject should engage the minds of all who believe that the gospel is the power of God unto salvation. There are three grand divisions of missionary work as prosecuted by Southern Baptists—State, Home and Foreign.

I. Our State mission work is a very important one. It consists in preaching the gospel to the destitute sections in our State, and stirring up our churches to an activity not hitherto attained. Much of our State is lying dormant, and needs to be aroused to action. If once we are awakened throughout the State our power for religious work will be greatly increased.

II. By Home missions we mean missions in the United States. The Indians, whose land we have, cry to us for the "Gospel of Christ." We have crowded them back till, gathered in a small nook on the border of our land, they are begging us for something better than their hunting grounds. They know their strength is broken and are sadly expecting the day when they will disappear in the waste of waters stretching before your western gaze. The cry for help comes also from the Chinese in Cali-

[illegible] have left their homes and come to our doors, begging for the "Bread of Life." They are there, a degraded people, knowing not the benign influence which comes to us from believing in the gospel of Christ. Last and most important is New Orleans, of our home mission fields. A great city with its teaming thousands bowing down to Catholicism or knowing nothing at all of the worship of God.

III. Let us now speak of our interests beyond our own borders. We have mission stations in Brazil, and in Mexico, where the great demand is partially met by the efforts we are putting forth, but let us "Pray the Lord of the harvest to send forth laborers into the harvest," and let us pray for them and feed them when they go. China, Africa, and Rome are our interests beyond the sea. When we speak of China we hold our breath in amazement. Just think of it. Four hundred and fifty millions of inhabitants, or about one-third of the entire population of the globe. We have there twenty-one missionaries, or one missionary to every twenty-one millions of heathen. In Africa, where the hungry waves of the Nile are swallowing up the unfortunate children to appease the god of stone, our work is prospering. In Rome, it is said our chapel stands hard by the gate through which Paul went on his way to martyrdom, so that the dust of the saints who long since died now speaks.

Now, my brethren, these are the fields in which our noble work is going on, and their conditions demand our attention. What our duty is toward them let the Bible answer. We believe the gospel is the "Power of God unto salvation;" that is, through the light of gospel teaching men believe in Christ and receive "power to become the sons of God." Jesus says in Mark 16:16, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." "But how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Men cannot be saved except they believe; they cannot believe unless they hear; they cannot hear without a preacher; he cannot preach unless he is sent, and if we send him we must feed and clothe him. So, my brethren, we see that "God intends to convert the world by men and money." This convinces us that it is our duty to support the missionary cause, but how we can most effectually support it let us, in conclusion, notice. The law of tithe-paying is an Old Testament law, and is not directly given in the New Testament. We are commanded to rest on the Sabbath day, in the Old Testament, and nothing said about it in the New. I verily believe that if we will faithfully set aside one-tenth of all our income for religious purposes, God will bless us spiritually and prosperous us temporarially. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses burst out with new wine." "Bring ye all the tithe into the store-house, that there may be meat in my house, and prove me now, herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," Mark 3:10. I believe we ought to tithe our income because the promises of the Bible are that, "He that watereth shall be watered also himself." I do not hold that we ought to enact laws compelling our people to pay the tenth, but that we ought voluntarily to pay the tenth of all our gain to the cause of God. Look, my brethren, upon the fields white for the harvest, and see how fast the precious grain is falling to the ground, from which it cannot be gathered up; the death rate in China alone being thirty thousand daily. When you view your fellows dying without God you feel like helping them, but you satisfy yourself with too small a contribution. If you will resolve to set aside one-tenth of all the Lord enables you to make, and distribute it according to your best judgment, you remove the responsibility off yourself and place it upon the Almighty. So that if He gives you a bountiful harvest you only give His cause the more.

Trusting that God may impress upon us all the importance of our duty, and help us to do a greater work in His cause, in future than we have in the past. I am most humbly yours, J. W. Stewart.

STATISTICAL TABLE OF THE NORTH RIVER BAPTIST ASSOCIATION FOR THE YEAR 1883.

CHURCHES.	PASTORS.	POST OFFICES.	Sabbath Meeting's	Baptized	Rec'd by L.	Dism'd by L.	Excluded	Restored	Died	Total No.	Salary	Pastors	Mission	State	Mission	Home	Mission	Foreign	Fund.	Minute	Fund	Associational.
Pleasant Grove	D. Manasco...	Loss Creek	2	12		2	4	2		159	125	00							3	00	2	00
Providence	J. R. Sartin	York	3	2	5	4		2		80									2	60	1	00
Lebanon		Lewiston	3	3	2	10	5	4	1	47									1	60		50
Oregonia.	Not rep.																					
Bethabara	J. W. Rogers.	Toledo	4	2	1					18	31	90	14	75	5	25	7	15	1	25	1	25
Pleasant Grove (Fayette Co)	J. L. Gilder	Spencer	3		1	9				36									1	00		50
Zion	H. A. Key	Jasper.	1	20	2	2	1			50	12	50							2	00	1	00
Mt. Joy	W. G. Baker	Hindy	2	1	1					53	22	00							1	25	1	75
Pleasant Field.	H. A. Key	Jasper	2		1		1			25									1	50	1	50
New Hope.	L. B. Harbin	Toledo	3										8	00						75		75
Bethlehem	J. W. Rogers.	Toledo	1	13					2	42	50	00	4	20			1	00	1	25	1	00
Salem	Not rep.																					
Macedonia.	J. L. Gilder	Eldridge	2	7	7	6	2		1	85									1	65		
New River.	A. A. Smith	Dublin	1	3	6	1	2			28									1	20		50
Mt. Zion	L. B. Harbin	Toledo	2	4	3	1				19									1	00		50
Bethel.	L. B. Harbin.	Toledo	1	3						13										50		
Samaria	D. Manasco.	Loss Creek	3	13	2	1	3	1		81	81	00	3	00	3	00	4	00	2	50	4	25
Antioch	J. R. Sartin	Hewit.	2	4	2		1			55									2	25	1	35
Jasper.	J. E. Cox.	Jasper	4		2	2				52	51	00							2	00	2	60
New Prospect	J. E. Cox	Jasper	1		2	2				29									1	35		75
Hepziba .	R. M. Atkins.	South Lowell.		4	2	3	1			31									1	25		25
Bethany .	A. A. Smith	Dublin	4	1		1		1	1	46									2	00		50
Hopewell.	A. White	Wilmington	4	2	2	3				49									1	00	1	00
Pleasant Spring	H. A. Key.		3	12	1	6	1			39									1	60	1	00
Mt. Carmel	J. R. Sartin	Hewit	1	2						53	20	00								75	1	25
Friendship.			3	2					1	30										50	1	50
Liberty Grove	W. P. Smith..	Luckey	3	1		7	3			56									2	00		50
Union	W. P. Smith..	Luckey	2	2					1	24												
Frewill.	A. White	Willmington		3	2					23										65	1	00
Mt. Olive	L. Williams.	Boldo.	1	15			4	1		34										75		50
Spring Hill	R. Colburn	Eldridge	1	5	2					14										75		50
		Totals,		134	46	60	25	11	7	1271	393	40	29	95	8	25	12	15	38	70	29	20

☞ Church Clerks are earnestly requested to give their Post Office Address in their Associational Letter.